THE ARYAN PATH

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June 1968

ROBERT CROSBIE
True Discrimination
(Editorial Reprint)

MARY MACAULAY
The Family and Social Education

B. C. LAW
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David of Bethlehem, King of Israel
A Termillennial Tribute

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Yogi Shri Krishnaprem; *The Indian Muslims*; *Ideals and Realities of Islam*; *The Ōkagami: A Japanese Historical Tale*; *Malayagiri's Śabdānuśāsana* with *Auto-commentary*; *Pioneering on Social Frontiers in India*

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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXIX JUNE 1968 No. 6

ROBERT CROSBIE

True Discrimination

[In this month falls the anniversary of the passing away of Robert Crosbie, whom students of Theosophy hold in reverence for his writings and his work for Theosophy. We reprint below an extract from notes which he prepared on the *Bhagavad-Gītā*, completing the task left unfinished by his teacher W. Q. Judge. The passage is part of the notes on the Sixteenth Chapter of the *Gītā*. Both the chapter itself and Mr. Crosbie's notes have something to say of desperate value to a world dominated by qualities that the *Gītā* classifies as demoniacal.—ED.]

CHARITY implies the possession of all the virtues, for they are all included in it; it implies the absence of fault-finding and condemnation. But charity is not negative; that which makes charity effective is knowledge, not sentiment; hence the need of discriminating between what are here called "godlike" and "demoniacal" natures.

We must therefore enquire into the meaning of Discrimination. It is a faculty, or power, whose range and value depend entirely upon the knowledge and understanding of the individual using it. All men use this faculty but in as many different degrees as exist between the densest ignorance and the highest intelligence and wisdom. It may be called the ability to do the right thing, at the right time, and in the right place, on every plane of action. This necessitates a universal point of view, an understanding that covers the whole of nature, and a universal application of both.

The ancient wisdom of the *Gītā* begins with universals and descends into particulars, this being the course of evolution. It posits One Spirit as animating all beings and all forms, and shows the universe to consist of an aggregation of evolved beings of innumerable grades, each with its own form and tendencies, and each acting according to its own *acquired*

nature. Whatever accords with the acquired nature of each being, will appear to it as good; whatever obstructs or opposes it, will appear as evil; this being true, it is self-evident that good and evil are not things in themselves, but are appearances due to the attitude of the perceiver towards things, forms, conditions and circumstances.

No such considerations as the above could be addressed to any being lower than Man, because he alone, of all those in physical forms, has reached that point of development of his acquired nature which enables him to grasp that which is above, as well as that which is below, and permits him to extend his range of perceptions in all directions. He has reached that point at which he can know himself to be Immortal, and may, if he wills, bring his acquired nature in accord with his own spiritual nature. All of his perceptions are of the "pairs of opposites"; without these he could never find himself, nor understand the natures of those who are struggling to free themselves from the binding force of self-identification with forms and conditions.

It must be understood that Man, the Eternal Pilgrim, is not his perceptions, for they are always relative. In all perceptions are to be found "the pairs of opposites," for no perception could exist without them. Without darkness, there could be no perception of light; without pain, there could be no perception of pleasure; without sorrow, there could be no perception of joy; without sin, there could be no perception of holiness. That these perceptions are all relative to the Perceiver is shown in the fact that what is light to some is darkness to others; pleasure to some is pain to others; joy to some is sorrow to others; holiness to some is sin to others.

It is the lack of understanding of these facts in nature that produces every kind of "demoniacal nature," and there are many kinds. There are those who "know not the nature of action nor of cessation from action"; those who "deny that the universe has any truth in it, saying it is not governed by law, declaring that it hath no Spirit"; those who "seek by injustice and the accumulation of wealth for the gratification of their own lusts and appetites"; there are those who esteem "themselves very highly, self-willed, and full of pride, ever in pursuit of riches, they perform worship with hypocrisy and not even according to ritual (that which is known) but only for outward show; indulging in pride, selfishness, ostentation, power, lust and anger, they detest me (the One Spirit) who am in their bodies and in the bodies of others." What an arraignment this is of present-day religions and systems of thought! All sects present formulas which must be accepted on faith, but which cannot be proved to be true. Many systems of thought affirm the unproven and unprovable

and deny the obvious facts of experience, thus ignoring law and justice in the universe; they deny the effects they perceive, on one side of nature, and affirm as self-existent the effects they perceive of an opposite kind, deluding themselves by offsetting one effect against the other, and never perceiving the Cause of both effects. None of these religions and systems of thought as represented by their adherents have the faintest suspicion that they are but repetitions of the errors of past times and peoples; yet such is the fact known to every student of ancient literatures, religions and sciences, who has gained discrimination by means of "the pairs of opposites."

As before said, true discrimination proceeds from a universal point of view, an understanding that covers the whole of nature, and a universal application of both. The universal point of view is that all manifested nature, including all things below Man, Man himself, and all beings above Man, as well as all forms, degrees of substance, and elements have proceeded from one Source, the One Spirit. The understanding comes from a realization that, from atom to the highest being, each is an expression of that One Spirit; and that from the faintest glimmering of perception in the lowest kingdom to the heights of Divine Knowledge, the path is the same for all under Law. Then comes the application of the knowledge gained.

The student must raise himself beyond "the influence of the pairs of opposites." He must see that these are but the means and modes necessary to give him ever-widening perception, and he must realize that he is the Perceiver and not any nor all of his perceptions. And as he raises himself above that influence, he will find others like himself, and still others beyond who are of a godlike nature — who love and understand; who possess what appear to others as virtues, but which to them are but actions with spiritual knowledge as director; who understand the vices of men to be due to ignorance and not to innate wickedness; and who hence have patience, power and fortitude, universal compassion, modesty and mildness. They know that that which makes for evil can be turned into that which makes for good; that which makes for destructiveness can be turned into that which makes for constructiveness; that which makes for separation and selfishness can be turned into that which makes for unity and selflessness. So knowing, all nature is theirs, every power and element in it are their instruments; not that the relativities of good and evil can or should be destroyed, but that the spiritual identity of all beings shall be realized at every stage, and only such thought and action prevail as will bring about a harmonious progress towards perfection.

True Discrimination distinguishes between good, evil, and mixed

natures. It knows that all human beings are *inherently* perfectible, and that the imperfections exist only in the lower *acquired* nature; that while this acquired nature exhibits itself in actions, its root lies in tendencies fostered by limited and erroneous conceptions. The effort is therefore not expended in classifications of comparative good and evil, nor is there any condemnation of any being because of the state in which he is found to be; but the causes that have led up to each state are shown, the right basis for thought and action is given, the landmarks upon the "small old path" that leads far beyond comparative good and evil are pointed out, and the pilgrim patiently helped, on every step of the way.

IT WOULD SEEM that Good and Evil are not inherent in things themselves, but in the uses to which those things are put by us. They are conditions of manifestation. Many things commonly called immoral are consequences of the unjust laws of man, of egotistic social institutions: such things are not immoral *per se,* but relatively so. They are only immoral in point of time. There are others whose evil consists in the base use to which higher forces are put, or to which Life — which is sacred — is put, so that here also evil does not inhere in them, but in ourselves; in our misuse of noble instruments in lower work. Nor does evil inhere in us, but in our ignorance; it is one of the great illusions of Nature. All these illusions cause the soul to experience in matter until it has consciously learned every part: then it must learn to know the whole and all at once, which it can only do by and through reunion with Spirit; or with the Supreme, with the Deity.

—W. Q. JUDGE

MARY MACAULAY

The Family and Social Education

[We are glad to welcome to our pages Miss Mary Macaulay. She was born in Nova Scotia, Canada. She served as a voluntary nurse in the first world war. She was trained in Family Case work in U.S.A. and Canada, later working with the Child Study Association of America and Margaret Sanger's Clinical Research Bureau at New York.

She became Field Lecturer for the Home and School Council of Great Britain, and travelled extensively, lecturing to schools, women's organizations and various educational, religious, and social-service groups.

The Iona Adult Education Centre was founded 1944, in London, in recognition of the value of her approach to normal psychological growth, the name being changed later to that of the Mary Macaulay Centre — Education for Living. It is a Charity registered under the Ministry of Education, providing courses and lecture-discussions for adults and adolescents, as well as helpful literature, including Mary Macaulay's own book, *Understanding Ourselves.* This is the keynote of the work, particularly the exploration, in the context of family relations, of the spiritual potential in the nature of man, from infancy to maturity.

Her present article is instinct with an urgent sense of the importance of understanding the soul aspect of family relationships.—ED.]

THE FAMILY is a symbol of qualities in close relationship to each other and attached to a single centre by bonds of inheritance, affections and shared experiences. In its wider aspects it includes tribes, nations, races, and religions; and beyond all these there is the as yet unrealized Family of Mankind. Nor does the *working plan* of the family pattern stop there, for in the scriptures we find this: "I bow my knee unto the Father from whom every family in heaven and on earth are *named.*" Scriptures are written in code with inner meanings, and in this connection name means nature; so what is meant is that all families are *natured* from the One Source. What is the nature of the elements which are placed together in relationship to create a family? Basically they are composed of qualities, attributes, functions, and powers represented in man and woman, in husbanding (the earth as well as in the family) father, mother and *child.* When blended together in *harmony* these elements contain the psychological and spiritual substances and purpose designed for the perfecting of us in our humanity. When human beings are perfected in their *total* humanity — and there is no more of man's inhumanity to man, they will find their own divinity, their relatedness to the one source of Life — their relationship with God. The chief purpose of the family is as a school to teach us how to be human, as a first lesson in our spiritual education.

There is no doubt that we are all greatly affected personally by the influences of our family life; or that the family as a building unit acts as a primary psychological and civilizing agent in society. In childhood we are deeply influenced in disposition, character, and personality by the way we absorb impressions — often very lasting ones — of the social, traditional, and moral attitudes and behaviour encountered in our personal environment. Our earliest experience of education is gained at a time when the psychically alert and receptive soul is functioning actively but unconsciously within what should be the sheltering care of the family circle.

How well do we understand the nature of the Soul, although every religion has proclaimed its reality and the literature of every country has many references to its existence, not only in us but in phrases such as "the soul of the sea" or "the soul of a nation"? It has been acclaimed as the vesture of the Spirit, the Mother of Life, the source of wisdom and compassion and as the *Real Self* within, containing in essence those essential qualities and that uniqueness of Being which are the centre of consciousness — and of conscience. The purpose of life is the birth or awakening of the soul, which by her conceptions of goodness, beauty, and truth in life and in relationships has the power to bring forth a saviour — a saving grace for humanity — and to bring heaven to earth. But the conception of righteousness within the soul is defenceless in the density of a material world. It cannot fulfil its divine purpose without the intelligent protection and care of an enlightened mind, and needs also to be acknowledged and supported by the *will* alerted by desire which has been purified of selfish motives. The mind functions rightly as the servant of spirit and husband of soul — the mother of life. Of itself it cannot create life, but it can greatly influence it, in all manner of ways. In conjunction with the body it is the builder and maker of all kinds of things and conditions. "Thoughts are things" which are shaped first in the mind, and are responsible also for prevailing customs, traditions, ideologies, ideas, and ideals. In its physical-brain aspect as intellect it is given undue acclaim, for unless the egotistical human mind can humble itself in the service of life, it becomes "the slayer of the real." It is the builder and maker of all shapes and forms and was known anciently as The Divine Artificer.

The awakened soul, empowered by the protection and nurture of an enlightened mind and the recognition and supporting strength of the will, seeks a wider field than the personal to gain more scope for its work. The soul is concerned with creation by the affirmation and magnification of the spiritual qualities it brings into incarnation here on earth. The sense of the *whole* (Holy) is contained in the soul, which knows no separation between God and man or between souls, because all souls are equal in

spiritual value (all must evolve); but they are not equal in the qualities they contain. Of possible explanations for this disparity in the quality of souls, reincarnation gives the clearest and most widely accepted one. Another could be the mismating and failure of men and women to obey *the law of polarity* in their sexual unions, causing a lack of balance and harmony in the fusion of their separate forces at the time of conception. A lack of balance and harmony in every aspect of reproduction, on all planes of its expression, invariably brings discord, confusion, or even destruction. The law of polarity must be obeyed in the mating of all elements in every field of production or reproduction, as every chemist knows. A further cause could be the fact that very many biological unions are motivated by lust with no consideration or affection in the relationship. Lust tears apart and destroys while love gives cohesion and growth. Could it be that a sordid union of this kind builds a coarser, less sensitive body, so dense that it would invite and accommodate the unevolved or retrogressed souls of criminals and murderers? Is the body a chemical laboratory working not only with the physical aspects of heredity but also with subtle essences produced in the body by the degree and quality of the consciousness of the creative soul?

The sense of wholeness within the soul gets its development at first in the cradle of the family and from religions when they fulfil their true purpose — the cultivation of the soul — and are not bigoted. The infancy stage in children is governed by the feminine or mother principle. This means soul-values are uppermost in the feeling-imaginative nature when the child is full of the magic of wonder and the gaiety and playfulness of innocence. Small children have this sense of wholeness; they see everything in nature and even inanimate objects as "all of a piece." But this feeling of being part of everything is soon lost as the child grows into the sophisticated, separatist attitudes and values of the materialistic adult world. The family is the first schoolroom, a kind of nest, but its limitations must be outgrown by the aspiring soul. Soul-consciousness cannot mature unless illusionary glamour and the superficial over-personal outlook on life is left behind. But this means no loss of human and personal warmth, concern for each other, or those individual distinctions natural to us from our personal background. The impersonal soul with its necessary degree of detachment does not exclude the personal aspects and needs of life and living — for we are all inter-dependent upon each other. Its enhanced intelligence and wider vista include the personal but allow more scope for the helpfulness and service to humanity which is given by creative soul action.

In the family as a school of development, parents play an important part; the mother especially, in infancy, for her function is to nurture and

nourish not only the body but the personality and soul of the young child. Having brought the child forth physically, she now takes a prominent part in bringing forth the child's personality, which is taking shape in relation to temperament, disposition, and character. The personality takes its shape not only from the traits, talents, and qualities innately within the child, but also from the impressions and experiences encountered in its environment. As young children are highly imitative, the most important and influential environment is the one given by example and by the tone, touch, expression, and manner of the parents toward the child. In addition to all the work of *doing* for the child's physical needs, the mother functions largely through *being* — being aware of it, being concerned with, being ready in sympathy and love. This was known anciently as "the Divine Watchfulness of the Mother." But because the mother is likely to be too closely identified with the child in feeling — for it and with it — she may be over-indulgent in ways that cause "spoiling"; to the detriment of the child and of everyone else. The role of the father is concerned more with authority, tradition, justice, and judgement. Where the mother brings forth, the father sets limits; for in the child's expression of himself he must not become anti-social in his behaviour. The father represents social values and usages beyond the home as the provider, protector, builder, and maker in the outer world. The father-mother influences and functions are interchangeable to a considerable degree in the psychological-spiritual realm. The father needs at times to be able to play the more tender encouraging mother part; the mother needs to know how to play the more just and firm father part when necessary. Men and women are fixed in physical form, but as creative Life Forces they use both masculine and feminine attributes in their expression of themselves. The personality is bi-sexual in nature.

With so little knowledge of ourselves or understanding of the true purpose of life, it is not surprising that many families as schools of development become prisons for the dynamic Spirit and aspiring soul. The spiritual need to have *freedom to grow* is often usurped by over-possessive, domineering, or foolishly over-indulgent parents, who cannot be wholly blamed since there has been no social education in preparation for family life. Parents are themselves the victims of the ignorance of past generations — inherited traditional thinking, fixed opinions and ideas, prejudices, bigotries, hostilities, snobberies. These are the "sins of the fathers" — and mothers — which are "visited" upon children from one generation to another, and they curtail and cripple the life of the soul. Parents are faced also with the struggle for existence and the insistent and often desperate problem of the control of fertility. The social, economic, and personal

pressures and problems surrounding a vast number of families (not to mention their psychological and relationship difficulties) are such that the reality and natural understanding of incoming souls is soon greatly limited or lost. There is no physical "slaughter of the innocents" except by malnutrition and in wars. But the precious "first-born" qualities in the souls of infants, their trustfulness, sincerity, expectancy, hopefulness, perceptiveness, imagination, wonder, explorative curiosity, and spirit of adventure — their innocent delight and pleasure in their own bodies and their innate dignity of person — these are often "slaughtered" by adult disregard for their value, by discouragement, belittlement, and that ignorant attitude of superiority used by many adults who "talk down" to children in a disrespectful manner of semi-insulting condescension. A child is "all there" and "full of himself" at birth; what is needed is suitable lessons in the school of experience supplied largely by the quality and vitality of personal and other relationships, the security of full acceptance, love, and opportunities for growth in "wisdom and in stature." This means the psychological stature of a well-balanced personality — and the wisdom of a soul expanding in consciousness.

Relationships — herein lies the great unsolved problem of ages and the puzzle of life which has been with us from generation to generation and appears to be more acute, discordant, confused, and destructive now than ever before. In the family the most important relationship is that between husband and wife. If they are living in disharmony and conflict the personalities and souls of children are adversely affected. The personality is extremely vulnerable. It is subject to all the "slings and arrows of outrageous fortune" encountered in outside influences, experiences, and conditions. Like the body it is an instrument in the service of life for bringing the attributes, intelligence, capabilities, and *Forces* contained in our inner life into outer action and expression. Like the body, it is the servant of the soul, but is not usually an amenable or even helpful one because of having an unruly and assertive personal ego. It is under laws of health similar to those of the body, such as food, rest, exercise, and the elimination of waste matter etc., but for the personality these have to be apprehended psychologically and spiritually. Each personality is unique in design, having its own shape, features, and complement of forces and powers which, although physically invisible, are in continuous and often intense action psychically. It is the small, touchy, assertive *I* of the personality which must not "lose face" that has dramatized itself so forcefully and dangerously on the stage of the world; even producing "personality cults" in governments and everywhere else. This intensely personal little *I* of the personality is mistaken for the Real Self in the

impersonal Soul with its spiritually creative *I am*.

Because the personality is the instrument for bringing inner life into outer expression, the family needs to understand the needs of the growing personality and safeguard it from psychological injury and destruction. It is mainly in childhood that the personality is most deeply influenced in ways that either help or hinder its development. The protection and intelligent care of the personality is a most important part in family education of the soul. It must be treated with respect and given opportunities for growth by means of both self-expression and service, as this gives balanced satisfaction and a good-humoured adaptability which allows the soul greater freedom of expression. It is not possible for the soul to do its work of redemption and creation through an unbalanced, disordered, egotistical, neurotic, or deranged personality.

Through the gateway of birth an unprecedented number of souls are now coming into incarnation here on earth, bringing with them an infinite variation of qualities, gifts, and expressions. Under present conditions, with so little *understanding* of ourselves and the life that is in us, many lovely soul-qualities and much soul-power will be lost. Understanding must expand before humanity can enjoy its full spiritual heritage. It is a lack of understanding of our own human nature which is the cause of the discords, disagreements, and conflicts in the world. These take root in the mental-emotional realm and create chaotic conditions of life in the outer material world. Our thinking and feeling about ourselves and each other is mainly established in our dependent, imitative, and suggestible childhood within the family.

There are signs that the world has already entered a period of soul-manifestation and life-demonstration. These can be seen in world-wide efforts towards greater unity, as evidenced in U.N. and among some religious groups. But for a true spiritual understanding of a unity which allows for an infinite diversity of expressions we need to work — *our souls must work* — for at least a thousand years ahead. In all lands and among all races men and women with soul-infused personalities will be the teachers and leaders of the new age.

MARY MACAULAY

GOD has laid upon man the duty of being free, of safeguarding freedom of spirit, no matter how difficult that may be, or how much sacrifice and suffering it may require.

—BERDYAEV

B. C. LAW

The Essence of Jain Religion and Philosophy

[Dr. B. C. Law, M.A., LL.B., PH.D., D.LITT., F.R.A.S. (London), is an old and esteemed friend, and well-known to our readers by his scholarly writings. We print below the first part of an essay in which he expounds the teachings of the great Jain scripture, the *Uttarādhyayana Sūtra*.—ED.]

I

MR. WOLFGANG BEURLEN has translated into English Dr. Walther Schubring's German book, *Die Lehre der Jainas*. (The English version (1962) has been published by Messrs. Motilal Banarsidass, Delhi.) I have read Mr. Beurlen's English translation with great interest. It will be helpful to those who are not acquainted with the German language. Dr. W. Schubring's treatment of the texts of Jain canonical literature seems to be meagre and scrappy. Professor H. R. Kapadia's book *A History of the Canonical Literature of the Jainas* also is lacking in a full treatment of the Jain *sūtras*. Here I have attempted to deal with one of the most important texts of the Jain canon as elaborately as possible.

The *Uttarādhyayana Sutra* is one of the *mūla sūtras* (principal *sūtras* or original *sūtras*). The *sūtras* are the manuals of teachings in ritual, philosophy etc. The *Uttarādhyayana* is one of the texts found among the *Aṅgabāhyas* occurring in the canon of the *Śvetāmbaras*. It is one of the earliest sacred writings of the Jainas and one of the most valuable portions of the canon. The work, consisting of thirty-six sections, is a compilation of various texts belonging to different periods, metrical in its main part; not really the work of a single author. This text is held in the same estimation as the Buddhist texts, the *Dhammapada* and the *Suttanipāta*. It contains admonitions to pupils, explanations of "four most precious things," of *karma* and sins, etc. Its intention, as rightly pointed out by Jacobi,[1] is to instruct a young monk in his principal duties, to commend to him the ascetic life by precepts and examples, and to warn him against the dangers in his religious life. The latter part of the *Uttarādhyayana* (Pkt., *Uttarajjhayaṇa*), edited by Jarl Charpentier (Uppsala, 1922), consists of chapters containing purely dogmatical expositions. There is legendary matter as well as matter of a general religious and moral character.

In Chapter XIV of this text we find that a *purohita* (chaplain) recommends the Brahmanic ideal according to which a man should first study

[1] *Jaina Sūtras*, II. XXXIX

the *Vedas* as a Brahmacārin, then fulfil the duties of a householder, and only in old age retire to the forest to lead a hermit's life. This has its parallels with slight variations in the *Mahābhārata* (XII. 175), *Mārkaṇḍeya Purāṇa* (X), and the Pāli *Jātaka* (No. 509).

Śīlāṅka and Malayagiri include it under *Isibhāsiya* (utterances of the sages). Siddhasena also holds this view.

The *Uttarādhyayana Sūtra* enjoins that a monk on receiving an order (*āṇāniddesa-kare*) from his superior go to him watching his nods and motions. He is to be well behaved. He who desires his own welfare should adhere to good conduct. He who desires liberation (*niyogārthin, mokṣārthin*) will be received everywhere. He should acquire valuable knowledge and avoid what is worthless. He should always be meek, and never talkative in the presence of the wise.[2] A monk should avoid untruth. He should not say anything sinful or meaningless or hurtful.

There are twenty-two troubles[3] which a monk must learn and know, bear and conquer, in order not to be vanquished by them. If a restrained monk occasionally suffers from cold on his wanderings, he should not walk beyond the prescribed time, remembering the teachings of the Master. A monk should not entertain such a thought as: "I have no shelter, and nothing to cover my skin, therefore I shall kindle fire to warm myself." If a monk suffers from the heat of hot things or from the heat of his body or from summer heat, he should not lament the loss of comfort. A houseless and poor monk who wanders from village to village should bear the troubles of an ascetic life. A monk who does penances and is strong in self-control will not be affected beyond measure by good or bad longings. If a layman abuses a monk, he should not be angry with him. If a monk suffers pain or falls sick, he should cheerfully make his mind steady and bear the evils that attack him. He will be a true monk if he continues to search for the welfare of his soul. If a naked ascetic lies on the grass, his body will be hurt. Though hurt by the grass he will not use clothes.[4] A wise monk should not lament his loss of comfort. He should bear all difficulties waiting for the destruction of *karma*.[5]

A monk should know that alms may be accepted. He should beg food only for the sustenance of life. Those who explain the marks of the body

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[2] *Uttarādhyayana*, I, 2, 6-8

[3] *Ibid.*, II. (*Parisaha*—that which may cause trouble to an ascetic which must be cheerfully borne.)

[4] "What is manufactured from threads"—*Uttarādhyayana*, II. 35

[5] *Nirjarā*—It consists in the wearing out of the accumulated effects of *karma* on the soul by the practice of austerities and *mokṣa* (liberation), which logically follows from *nirjarā*, signifies final deliverance of the soul from the bondage of *karma* and from sin.

and who know the foreboding changes in the body are not to be called novices.

One should cast aside all attachments and give up wealth. The enlightened and liberated monk should control himself and should preach to all the road of peace.[6]

The pious obtain purity and the pure stand firmly in the law. After having enjoyed in due time the unrivalled pleasures of human life, such an one will obtain true knowledge by his pure religious merits acquired in a former birth. Knowing that the four requisites are difficult to obtain, he will apply himself to self-control and he will become an eternal *siddha* (perfected one), when he will be able to shake off the remnant of *karma* by his penances.[7]

One cannot quickly arrive at discernment; therefore one should exert oneself, abstain from pleasures, understand the world, guard one's self, and be impartial like a sage. External things weaken the intellect and allure many; therefore keep them out of mind. Remove pride, delusion, greed, and deceit. Heretics who are impure and proud are always subject to love and hatred and they are wholly under the influence of their passions. Despising them as unholy men, one should desire virtues till the end of one's life.[8]

There are two ways of life ending with death:[9] (i) death with one's will, and (ii) death against one's will. Death against one's will is the death of an ignorant man and it happens to him several times. Death with one's will is the death of a wise man and it happens once, as in the case of a *Kevalin*.[10] A fool being attached to pleasures does cruel acts. One who is attached to pleasures and amusements will be caught in the trap of deceit. A faithful man should practise the rules of conduct for householders. He should never neglect to fast. Those who are trained in self-control and penance, monks or householders, who have obtained liberation by the absence of passions, go to the highest regions.

All men who are ignorant of truth are subject to pain. A wise man, who considers well the ways that lead to bondage and birth, should search for the truth. A man of pure faith should realize the truth that he will have to suffer for his own deeds.[11]

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[6] This sermon was delivered by Mahāvīra to his disciple Indrabhūti, who belonged to the Gotama-gotra.

[7] *Uttarādhyayana*, III. 1, 2

[8] *Ibid.*, IV. 10–13

[9] *Ibid.*, V. 1–32

[10] He possesses *kevalajñāna* or omniscience. He is all-seeing and all-knowing. He has obtained the fifth degree of knowledge. Cf. *Aparisesa* in Buddhism. *Vide Jaina Sūtras*, I. 260-4. It is the highest and unlimited knowledge.

[11] *Uttarādhyayana*, VI. 1–3; Cf. *Sūtrakṛtāṅga*, I. 9, 5

Stupid sinners go to hell through their superstitious beliefs. One should not permit the killing of living beings. A careful man does not injure living beings. In thoughts, words, and acts he should do nothing injurious to worldly beings.

It is difficult to satisfy anybody. The more one gets the more one wants. *Karma* is produced by sinful thoughts. The pleasures of men are not permanent.

A man of limited knowledge talks foolishly on these four heads: the existence of the soul, its non-existence, idolatry, and the inefficiency of knowledge. The man who commits sin will go to hell, but those who have walked the road of righteousness will obtain a place in heaven. One should live and walk about according to the rules of self-control.

Every *jīva* has two bodies, *kārmaṇa* and *taijasa*, and also a third, which may be *audārika* or *vaikreya*. The two unseen bodies are indestructible. The conception resembles the Upaniṣadic one of the *sthūla, sūkṣma* and *kāraṇa* bodies assumed by the soul.

Soul (*jīva*); the inanimate things (*ajīva*); the binding of the soul by *karma* (*bandha*); merit (*puṇya*); demerit (*pāpa*); that which causes the soul to be affected by sins (*āśrava*); the prevention of sins by watchfulness (*samvarà*); annihilation of *karma* (*karmakṣaya*); and final deliverance (*mokṣa*) are the nine truths.[12]

The doctrine of nine terms (*navatattva*) represents the main system of Jainism. *Jīva* and *ajīva* comprehend the world of existence as known and experienced. The world of life is represented by the six classes of living beings, while the movable things are the fire lives, wind lives, and those with an organic body. *Samvara* is the principle of self-control by which the influx of sins is checked. The category of *samvara* comprehends the whole sphere of right conduct.

Mokṣa is the essential point in the teachings of Mahavira, which is generally understood as emancipation. It really means the attainment of the highest state of sanctification by the avoidance of the pains and miseries of worldly life. Even at this stage the soul appears to be the same without the least change in its condition. It is the *summum bonum* or the state of perfect beatitude as attained. It may also mean final deliverance or liberation from the fetters of worldly life and total annihilation or extinction of human passion.

Faith is produced by nature (*nisarga*), instruction (*upadesa*), command (*ājñā*), study of the *sūtras*, suggestion (*bīja*), comprehension of the meaning of the sacred lore (*abhigama*), complete course of study

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[12] *Uttarādhyayana*, XXVIII. 14

(*vistāra*), religious exercise (*kriyā*), brief exposition (*saṃkhepa*), and law (*dharma*).[13]

Conduct which produces destruction of *karma* is the avoidance of everything sinful, the initiation of a novice, purity produced by peculiar austerities, and the destruction of desire and sins.[14]

Austerities are twofold: external and internal. By knowledge one knows things, by faith one believes in them, by conduct one gets freedom from *karma*, and by austerities one reaches purity.[15]

B. C. LAW

(*To be concluded*)

Grass

(*"Earth's green mercy"*)

Abercrombie graced you with this name,
beholding you endearing earth;
and Whitman plumed your leaves with flame
emblazoning a People's birth.
And I, now looking at the lawn,
compact and sweet for my delight,
give echo to these Poets' thrill
at Nature beauteous in her might.

WILLIAM EWART WALKER

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[13] *Ibid.*, XXVIII. 16

[14] *Uttarādhyayana*, XXVIII. 32-33

[15] *Ibid.*, XXVIII, 34-35

S. K. OOKERJEE

Are Philosophers Unpractical?

[Professor S. K Ookerjee, Head of the Department of Philosophy, Wilson College, Bombay, drives home in this lively and lucid essay the uses — indeed the desperate need — of philosophy.—ED.]

PHILOSOPHERS have always been thought to be unpractical. The fashion was begun when, about twenty-seven hundred years ago, Thales, the first Greek philosopher, toppled into a well while studying the stars and his maid laughed at the ridiculous sight. This same Thales, however, predicted famine, bought up quantities of corn, and sold it at a profit. But it must be remembered that in both these cases he was not acting in his capacity of a philosopher.

The Stoics, again, were practical-minded people. Their eminently practical maxim was that a man need not fear death, because where death is, he is not, and where he is, death is not. Many Stoics came to the conclusion that life was not worth living; the most practical thing one could do, they said, was not to be born, and the next best was to die as soon as possible. Many of them cheerfully committed suicide.

But the best example, in ancient times, of the philosopher's practical bent of mind is the answer Anaxagoras gave to the rich man who asked him, "Why do philosophers always visit the houses of the rich, particularly when a banquet is on? Why do rich men never visit *your* houses?" Answered Anaxagoras, "Because we philosophers know what we need and what the rich can supply, but rich men don't know what they need and we can supply — wisdom."

What is the relation between philosophy and practice? What do we mean when we say that something is practical and something else is not? When, for example, we say, "This architect is a practical man, but that one is not," or "Architecture, unlike philosophy, is a practical subject," we mean that our first-mentioned architect knows how to plan and build houses, while the other one does not, and that architecture teaches us to build houses, whereas philosophy does not teach us to *do* anything at all. All along, therefore, we have *taken it for granted* that it is worth while building houses. This is, no doubt, true, but it *could* be questioned. Diogenes, who lived long and happily in a tub, did probably consider architecture a worthless subject and architects a tribe of wastrels! In other words, nothing is practical or unpractical in and by itself; it is so only with regard to the end or purpose which it serves. When philosophy and philosophers are called unpractical, it is because it appears obvious that

the study and pursuit of philosophy do not furnish one with the *means* to achieve certain accepted ends of human life.

Many of the ends we pursue are really not ends at all but only the means to further ends. But there are, and must be, certain ends which are ultimate. These cannot be the means for further ends; they are ends in themselves.

The philosopher, by traditional definition, is the "synoptic man," who ponders over ultimate questions about the universe and "the value and destiny of the individual." It is, therefore, he alone who, if anybody can, can speak professionally of the ultimate human ends, in relation to which the practical or unpractical character of the means could be judged. It is self-contradictory and impertinent for the non-philosopher to condemn as unpractical the very man who, by definition, is the only one competent to analyse and give meaning to the concept of "practical." If the so-called practical man claims that he can do this himself, he is claiming that he *is* a philosopher better than all philosophers. His criticism of philosophy would thus be inconsistent, but consistency is not often the virtue of the "practical" man, and never when he is argumentative.

When philosophy is called unpractical, the reason is twofold: (1) it is not seen to further any of the accepted ends of life, and (2) it is overlooked that philosophizing might itself be an ultimate human end.

If one reflects upon the matter it should strike one as evident that means and ends are so related that means irrespective of ends are meaningless, and to concentrate on them while forgetting the ends is suicidal. Yet that is exactly what the world — what Thackeray cynically called the "moral" world — does. Sometimes, for instance, we hear it said with approval of some famous miser, "He made his money by honest means." It is not thought worthy of censure that he spent all his days concentrating on the unlovely art of making money, disregarding all the other tasks and joys that life offers. The salvation of Mr. Scrooge consisted not in his making money honestly but in his beginning to give money instead of only making it.

From being a good means, honesty and other virtues soon develop a tendency to become good "policy," and then whatever moral worth they had disappears. The shopkeeper who is honest *because* that gets him more customers than his dishonest neighbour is not really a moral man at all. His "morality" is an irksome necessity to him, which, if opportunity arose, he would gladly throw off. A shop has recently begun to display the board, "Your satisfied customer is your best advertiser"!

From "Honesty is the best policy," it is an easy step to, " Dishonesty sometimes pays." Christ said, "Blessed are the pure in heart, for theirs is

the kingdom of Heaven," but Heaven is remote, and so, while we are still here, our "practical" man says, "Blessed are those that have no conscience, for theirs is the kingdom of earth" — solid, tangible, real.

It does not require much philosophical acumen to see that if the ends are undesirable, even good means are unpractical, and the more efficient the means the sooner they will lead us to perdition. Usually, however, even the means are not good. Once, for example, a student has a distorted idea of the value of education and the purpose of examinations, there will be little to stop him from adopting the easiest ways of passing them. The "practical" man's inverted concept of the ends-means relation is well symbolized by Mr. Doolittle (in Shaw's *Pygmalion*) who was willing to sell his daughter for £5. "Have you no morals, man?" asked the horrified Professor Higgins. "Can't afford them, guv'nor," was Doolittle's bland reply.

What are the ends that the world usually craves for? Two of the most conspicuous are wealth and what Shakespeare calls "the bubble reputation." The lust for wealth leads to injustice, cruelty, and, finally, war. The consequences of the greed for reputation are very evident in our country — empty show, *tamashas,* and wastage of all kinds. The reputation-seeker is a whited sepulchre, very impressive outside, rotten and dead within.

The real philosopher, seeing life as "a vale of soul-making," will not worship these false gods, and so is called unpractical by their votaries. The philosophic ideal is well depicted by Tagore in *The Gardener*:

> O mother, the young Prince is to pass by our door,—how can I attend to my work this morning?
> Show me how to braid up my hair; tell me what garment to put on.
> Why do you look at me amazed, mother?
> I know well he will not glance up once at my window;
> I know he will pass out of my sight in the twinkling of an eye ...
> But the young Prince will pass by our door, and I will put on my best for the moment.
>
> O mother, the young Prince did pass by our door, and the morning sun flashed from his chariot.
> I swept aside the veil from my face, I tore the ruby chain from my neck and flung it in his path.
> Why do you look at me amazed, mother?
> I know well he did not pick up my chain; I know it was crushed under his wheels leaving a red stain upon the dust, and no one knows what my gift was nor to whom.
> But the young Prince did pass by our door, and I flung the jewel from my breast before his path.

The worldly-wise mother does not understand the daughter — the true seeker after the ideal (the Prince). Thus the world will never understand the philosopher. The mother and the daughter, the world and the philosopher, live on different planes, even as the prisoners in the Platonic Cave, chained with their backs to the light and used to seeing only the shadows on the wall, lived at a level different from the philosopher and refused to believe him when he told them of the sunlit world outside and of the real objects only whose shadows they saw. They could only laugh him to scorn and, in the end, force him to drink hemlock.

Grant that the philosopher is best qualified — by aptitude and training — to understand life as a whole and estimate which human ends are most worth pursuing. It does not follow that he can prescribe moral rules and teach people what to do and how to do it. (The Sophists claimed to be able to do this, but they nevertheless thought it prudent to charge their fees in advance!) Philosophy is not *directly* practical; a book on ethics is not a *guide* to a successful, or even a moral, life. There are two reasons for this.

1. No theory can provide, in advance, for each concrete situation. It can only consider situations in a general way. This is as true of philosophy as of any other science. But each situation is different in its details, and the details are morally relevant, and no action can be right if it ignores them. The right action in the right place at the right time requires, in addition to general theory, the "intuitive judgement" of an intelligent and morally sensitive person.

2. There are (contrary to popular opinion) no *fixed* virtues — not even the "cardinal" ones. We are inclined to believe there are because in the ordinary affairs of life, certain types of situations, calling for the same types of action, keep recurring. With regard to our daily activities of eating, drinking, going to the cinema, et cetera, moderation is a virtue and should be practised. But, as Cyrano says, "There are things in this world a man does well to carry to extremes," where a moderate or lukewarm attitude would be rightly construed as immoral. Morality itself is one of them: to be moderately moral would not be to pursue morality but expediency, which is a very different thing. There are occasions where Justice must give place to Mercy, and again others where Mercy must yield to Justice. There is no *fixed* order of importance among virtues.

Does it follow, then, that philosophy is not worth studying? If so, then neither are history, archaeology, pure mathematics, and many other subjects. They may not be useful, but they are very valuable — if you see the difference. They study different aspects of the real world, and to want to know and understand (without any further motives) our world,

is, for *Homo sapiens*, a sensible and creditable desire which needs no extraneous justification. Knowledge, as such, is an ultimate human end, and the practical consequences of knowledge, though they may exist and are often useful, are not its *essence*. Philosophy is the study of the real world from what Plato would call the synoptic point of view. That is sufficient reason for considering it worth studying.

I have been saying that philosophy is not *directly* practical. But I do believe that the study of large ultimate problems, if seriously and sincerely carried out, is likely to produce what is called the philosophic temper and outlook, and to raise a man's mind above daily trifles, if not every day, at least sometimes. A systematic and sustained concentration on the great human ends and problems is likely to produce a certain appreciation of them and a liberation from dogmatism and narrow, selfish, and futile ideals. The cultivation of a sound and unbiased philosophy, and its ungrudging recognition in the system of education, would do much towards a general and much-needed diffusion of the philosophic temper, and would help people to see that most of the ordinarily accepted ends are worthless or questionable, and that those who turn their backs on them are not always wasting their time. Let me quote from Mary Webb:

> What is waste of time? Eating and sleeping ... beseeching God (whom we end by imagining as a great ear) for material benefits; amassing property — these, the world says, are not waste of time. But to drink at the stoup of beauty; to lift the leafy coverlet of earth and seek the cradled god ... this in the world's eye is waste of time. Oh, filthy, heavy-handed, blear-eyed world, when will you wash and be clean?

Plato would have answered, "When the kings and princes of this world have the spirit and power of philosophy."

S. K. OOKERJEE

A Kind of Getting Old

I like the stillness of calm Autumn.
After war-like Winter,
And tempestuous Spring,
And the weak-from-effort limpness
Of long Summer days,
Autumn stillness is serene.

MARGO LAIRD

TERENCE WHITE GERVAIS

Asian Influences in Modern Continental and British Literatures

[Our readers are familiar with the wide-ranging sympathies and scholarship of Mr. Terence White Gervais. This fairly brief survey of Asian influences will be of special interest to those who are familiar perhaps with the Asian references in English writings but find new fields of inquiry opened up by Mr. Gervais's indications of references in Continental writers.—ED.]

ASIAN INFLUENCES on the West may be those of theme, of mood, derived from personal experience or from study, and conscious or unconscious. All these types will be found in the writers discussed below. If I give more importance to authors from the European Continent (especially France and Germany), this is because such writers are possibly less known in Asia than their British colleagues, who nevertheless form an imposing and varied galaxy.

With the exception of Pound, and of the Sino-Japanese translator and expositor Arthur Waley,[1] and of painters of "exotic climes" like Somerset Maugham, in some ways a hedonistic and less tragic successor to Joseph Conrad, most British authors have found their Asia in India. Witness E. M. Forster's justly famous *Passage to India,* or novels like Edward Thompson's *An Indian Day.* On the philosophical side Aldous Huxley's last period is saturated with personal and original ideas derived from (and often expounding) Hindu and Buddhist sources, largely those concerned with meditation. Beginning with his *Perennial Philosophy* anthology, these books have acquired world-wide influence. Of kindred spirit is the later work of the convinced Vedantist Christopher Isherwood, like Huxley an emigrant to California: the relevant books are *Vedanta for the Western World* and *Ramakrishna and His Disciples.*

Non-Indian types of narrative are evidenced in very diverse fashion by authors such as George Orwell, visionary satirist of *1984* and *Animal Farm,* whose birthplace, Burma, he portrayed vividly in *Burmese Days,* and by the unique *Seven Pillars of Wisdom,* which blends literary originality with T. E. Lawrence's own life of action in the Arab world.

Most recent British novelists and poets have given scant attention to Asian themes, moods, or styles: even in the cyclopean *Finnegan's Wake* of James Joyce such references are unemphatic, though Joyce's whole

[1] See my article, "Arthur Waley: A Memorial Tribute," in THE ARYAN PATH for February 1967.

work may reveal unconscious kinships with certain Asian elements — a subject deserving special research. D. H. Lawrence, Auden, Graves, Dylan Thomas, Bernard Shaw himself are alike in ignoring the East.

With T. S. Eliot Indian affinities are factual. A graduate in Sanskrit and Indian philosophy, he even concluded his *Waste Land* with the invocation

Shantih. Shantih. Shantih.

But his "European traditionalism" and his dogmatic Christianity soon seemed to erase such traces, unless some of the contemplative inspiration of his later *Four Quartets* be in some way linked with a partly Indian mental background.[2]

His friend Ezra Pound fulfilled a very different function, performing a signal service, even before the 1914 war, in interpreting the Sino-Japanese ideogrammic culture and mentality to the West. His book on Fenollosa and the Chinese ideograms marks an epoch, while his comprehension included details like the placing of pregnant Chinese ideograms as "titles" or comments at crucial points in his longer poems.[3]

With the Irishman W. B. Yeats, one of the century's major poets, India held sway. His thought is coloured by mysticism, theosophy, occult problems, and Indian concepts, unlinked though these often are with his other facets — satiric, social, paganly sensual. The Indian and quasi-Indian aspects he expressed in prose in *A Vision* and elsewhere; many of his poems are pervaded by them, and reinforce Tagore's view on the kinship of Indian and Celtic myth.[4] Yet few of his poems bear an Asian title or theme. One example is the early poem "The Indian upon God," with its smoothly lyrical pantheism. God is defined successively by a moorfowl, a lotus, a roebuck and a peacock: e.g.

> Who holds the world between His bill and made us strong or weak
> Is an undying moorfowl ....
> Who made the world and ruleth it, He hangeth on a stalk ...
> .... The Stamper of the Skies,
> He is a gentle roebuck ....
>
> Who made the grass and made the worms and made my feathers gay,
> He is a monstrous peacock, and He waveth all the night
> His languid tail above us, lit with myriad spots of light.

A third Asian influence in Yeats's life was his intense interest in

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[2] See my article "T. S. Eliot and Asian Culture" in THE ARYAN PATH, October 1965

[3] Cf. the remarks on Apollinaire, Mallarmé, and Péguy below.

[4] Yeats has attracted many Asian critics: e.g. Balachandra Rajan's perceptive *W.B. Yeats: a Critical Introduction* (Methuen. 1963).

Japanese drama, specially the Nō Plays, which profoundly affected his own dramatic theory and practice. In this interest he was united to his friend Pound.

The literature of France provides a less continuous chain of Asian kinships.

A special stream of interests and attitudes is found in André Malraux (born 1901), at present Minister for Culture in the French Government. Trained early as an archaeologist and delving in his twenties into the hidden treasure of Indo-China, he has blended thought, art, and action in a fashion that is unique, though quite un-Gandhian. His lifelong sensitivity to visual art, and his growing view that art provides the highest spiritual values of mankind, are superbly mirrored in his three-volume *Psychology of Art,* with examples ranging over all continents. Famous primarily as a novelist, Malraux chose Indo-China as the scene of *Royal Way* and portrayed the fury and pathos of the 1926 Chinese revolution in *The Conquerors* and *The Human Condition.* The Far East incites him to characterizations at once regional and universal; he has lived its essence, as distinct from the dilettantism of (say) Claudel. Yet there is a cleavage between the socio-political China of the novels and his later perceptive empathy towards Oriental art. Very possibly the latter will prove of more enduring worth; yet even the one-sided grimness of the novels links with a new departure in Western fiction, where it is rare (except in "historical" novels) to find all the characters precisely Asian.

Practical Asian experience is found also in Paul Claudel (1868–1955), yet more in his life than in his work. His diplomatic career, which included many years in China, is revealed but superficially in the poems and plays; Asian references do exist, but are quite marginal to the central, hammering Catholicism.

Many of the greatest modern French writers show scarcely this marginal concern for Asia. Surprisingly the multi-minded André Gide, with his suppleness or *disponibilité* of standpoint, has been complacent with such limitations. The same applies to the versatile virtuoso of thought and style, Jean Cocteau, to the fastidious yet deep-ranging thought and poetry of Paul Valéry, the writings of the varied Surrealist groups, and the Existentialists. Jean-Paul Sartre, for instance, for all his *political* supranationalism, seems otherwise strangely limited to the West. Giraudoux, Anouilh, Michaux, Eluard, Aragon, Char, Bernanos, Mauriac, Ionesco — such distinguished names seem purely Western.

A writer less creative, however, yet far more captured by the East, was Romain Rolland (1868–1944), cosmopolitan humanist and practical pacifist (e.g., in the war of 1914); among his many biographies are those of

Gandhi (1924), Ramakrishna (1929), and Vivekananda (1930).

At times an Oriental affinity may be either fortuitous, or unconscious yet real; perhaps this is the case with one of Europe's finest authoresses, Colette (1873–1964). A sensuousness at once tactile, lyrical, and penetrating informs her work: here we are concerned mainly with her truly Buddhist empathy with, and pagan delight in, animals and plants. *Animal Dialogues, Peace among the Animals,* or the novelette *The Cat,* are the most concentrated examples; but this appreciation of the animal — or plant-soul, both loving and exact, pervades Colette's work.

A minor Asian affinity, though probably unconscious, may be seen in some aspects of the works (unrelated) of Mallarmé (1842–98), Apollinaire (1880–1918), and Péguy (1873–1914): I refer to the disposition of words and phrases on the page, a *visual* singing of poetry, as found pre-eminently in the *Calligrammes* of Apollinaire. One feels the scent of the Far Eastern union of poetic and visual form and the whole area of ideogrammic sensibility.

The colossal, luminous figure of Marcel Proust (1871–1922), son of a Jewish mother, shows elusive and problematic Asian affinities. His infinite, feline curiosity ensured some references to Eastern art in his sixteen-volume novel, *Remembrance of Things Past.* There is no space to detail the deeper layers of his thought and sensibility, his power of analysis — at once clinical and lyrical — which has opened out almost a new epoch of perception and expression, his theories of memory, time, love, and art. Serious studies on certain kinships between these and Buddhist and Hindu psychologies could well prove fruitful, if more suggestive than fully conclusive.

In the German novel, Proust's contemporary and nearest rival in "reflective" writing, Thomas Mann (1875–1955), offers a more direct Asian connection. His great tetralogy of novels, *Joseph and His Brothers,* on the Joseph theme is a profound and virtuosic re-creation of Egyptian and Jewish motifs; while the "long short-story" (*novelle*), *The Transposed Heads,* re-creates an Indian legend with typical irony and a metaphysical insight equally German and Hindu. Sita, the "fair-hipped" daughter of Sumantra, seeking the perfect husband, conjures on to her husband Shiraman's body the head of their great friend Nanda, and *vice versa.* Subtle is the way in which the new heads get adapted to their new bodies; subtle, too, the relation between the two youths, and web of Indian thought, legend, and custom which reveals Mann's Indian studies and essential empathy. Some further characters are Sita's child Samadhi, and the hermit Kamadamana, deep in the Dankaka forest.

Perhaps Hermann Hesse (1877–1962) shows still deeper influence —

impressed by personal refuge in India in 1911 from "the coarsening of our culture" — in his strangely moving novel *Siddhartha*. Quietism pervades this work in a not too Westernized interpretation of the common ground of Hinduism and Buddhism; the two protagonists are really halves of a "single personality" — Siddhartha the eternal seeker and his orthodox friend Govinda.

Of other great authors, Kafka — a Jew from Prague — is "Oriental" only by certain Hebraic traits; Hofmannthal's poetry and prose have nothing Asian to offer, while on occasion Stefan George depicts the conventional sensuousness and tyranny of Eastern potentates. A feature of German literature of this period has been the fascination of China: numerous poets translated or adapted Chinese poems, from Dehmel (including three poems by Li-Tai-Pe) to Bethge and Klabund (1891–1928), who also translated Li-Tai-Pe but is famous rather for his Eastern tales and visions, including an exquisite story "The Last Emperor," in a mood and style akin to Chinese visual art. Klabund further treated in a drama the Chinese theme of "The Chalk Circle," a subject dramatized nineteen years later by Bertolt Brecht (1898–1955), probably the most influential of recent Western playwrights. An earlier play by Brecht on a Chinese theme is *The Good Man from Szechuan,* in which three gods search for one good human being (else the world will be destroyed); they find a Chinese prostitute. Two other relevant writers were Dauthendey (1867–1918) with his Asian tales (e.g., *Lingam*), and Döblin (1878–1957) with his Chinese novel *The Three Leaps of Wang-Kun*: here a Chinese fisherman founds a sect of spiritual power *à la* Lao Tze; the hero "leaps" from holy passivity to action and back again. As for R. M. Rilke (1875–1926), one of the major world-poets of our century, Asian influences, if present, are unconscious; a special study would be rewarding. His *Book of Hours,* for instance, revels in a quasi-Hindu creative pantheism.

Asian influence on Italian and Spanish literatures has not been great (except for some often elusive Islamic affinities in Spain). Certain accidental links may occur: such as Pirandello's dramatization of the many layers and facets of "a personality," which may suggest a Buddhist denial of the "self" (*anatta*); or the kinship with Far Eastern cults of poetic brevity. This indeed exists in many modern literatures, but in Italy has found two great poets: Giuseppe Ungaretti (born 1888), in an extreme example, writes an entire poem thus:

I am filled with light
Of immensity.

Salvatore Quasimodo (born 1901) can create a true *haiku,* e.g.,

Each one stands alone on the heart of the earth
pierced through by a ray of sunlight.
and in no time it's evening.

(translations by GEORGE KAY)

"Latin" American literature, with rays of pantheistic originality akin to certain Asian tendencies, offers yet another field for research. With this, as with the modern literatures of Greece, the Slav or Scandinavian lands, I have not in this article been able to deal.

TERENCE WHITE GERVAIS

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11 : 59

On the eroding perimeter of space
We strain for one sustaining certainty —
A bewilderment of ambiguity
Yields neither certainty nor nimble grace.
Through dew-green verities we glimpse His face —
On lofty peaks or by a lonely sea —
Wherever nature still breathes free speaks clearly —
The few originals still in their place.

How sound the yearned-for summons to accord
Which all our desperate tribes now wait to echo?
What subtle symphony or life-lit word,
Art of a Michaelangelo or El Greco
Will still the endless threnody of tears,
Assuage our fevered apprehensive fears?

DOROTHY ELLIN FLAX

GEORGE BOSWORTH BURCH

David of Bethlehem, King of Israel

A Termillennial Tribute

[Professor George Bosworth Burch, of Tufts University, U.S.A., an old and esteemed friend, surveys what we know of David, King in Israel, and hero of many tales. His tribute is a candid appraisal of the mixed but striking character of this crucial figure in Jewish history.—ED.]

IT IS CUSTOMARY to note the centennial, often the millennial, sometimes even the bimillennial, anniversary of a famous man. But there is one very famous man whose termillennial is this year. Accepting my Old Testament teacher Professor Robert Pfeiffer's statement that David was thirty years old when he was anointed King of Israel seven years after Saul's death in 1010 B.C., and considering that there is no year zero, I reckon that A.D. 1968 is three thousand years after his birth in 1033 B.C.

In the first place, David is distinguished just by being a historical personage. Concerning no other person living so long ago do we have such authentic and detailed information as to events of life and traits of personality.

History, as distinguished from annals, king lists, legends, epics, or esoteric tradition, begins in the West with Herodotus, in the East later. But in the preceding darkness of prehistoric time there is one brilliant light. The Book of Samuel has many accretions in its present form, but its original core, as abstracted by Old Testament scholarship, has all the marks of authentic history by a contemporary writer based on eyewitness accounts, without propaganda, legend, or miracles, showing both events and their significance. Its author, says Professor Pfeiffer, is the true father of history. "Without any previous models as guides, he wrote a masterpiece, unsurpassed in historicity, psychological insight, literary style, and dramatic power."

The Book of Samuel is primarily a life of David, the author's admiration for whom was unbounded. He dominated his time by the youthful energy and vigour exhibited in many incidents. A valiant and chivalrous soldier, he was also a poet, musician, and orator. He was a man of strong emotions, and tender towards his sons to the point of weakness. His charisma exercised a peculiar charm over the men who came in contact with him, and they remained loyal to him even when the country as a whole was in revolt. His fame is undiminished after three thousand years.

On the other hand, the strongest evidence of the book's historicity

is the candid objectivity with which David's vicious side is portrayed: his bursts of obscene language when angry; his ostentatious publicity stunts; his self-centredness; his career as a racketeer extorting protection money from shepherds; his coldblooded murders done outside the limelight of publicity; his implacable vengeance, with provisions in his will for the assassination of persons he was afraid to attack in his lifetime; the treacherous murder of a loyal officer whose wife had seduced him by sunbathing on her roof near the royal palace; his treasonable offer to join the Philistines against Israel. Unlike the neurotic but popular Saul with his selfless devotion to national interests, David was a great man but not a good man.

While the Book of Samuel is anonymous, it has been suggested with some plausibility that Ahimaaz, son of Zadok the priest, was the author. Although playing a very minor role in the narrative, he was involved in incidents which could hardly be known to persons not present. This is mere speculation, but it suggests further speculation. The period of Solomon produced the two greatest works of Hebrew literature — the Book of Samuel and the "J" document of the Pentateuch, so called because in it God is called Jehovah, not Elohim as in the later "E" document. In the canonical text of the Old Testament, J. is mingled with other sources, but when separated from them it appears as a great epic poem, the legend of Israel from the time of the patriarch Abraham, a religious and patriotic poem of unsurpassed literary grandeur, combining nobility and simplicity. The history and the epic together created the national feeling of Israel. Unless we accept the less plausible alternative of two contemporary literary geniuses of the highest order, we may suppose that the same writer, probably Ahimaaz, wrote both, and was one of the greatest authors in world literature.

The founder of a dynasty must be a soldier. As king, David was not much of a military man, seldom leading the army except on ceremonial occasions; but as a young man he had participated actively in guerilla fighting with great skill and valour, and in his most famous battle he had fought single-handed.

David, a young boy below military age, was sent by his father Jesse to take a food package to his brothers at the front. Every day the Philistine giant Goliath came forth in heavy armour and challenged any Israelite to single combat, but none dared oppose him. David impetuously accepted the challenge and ran out with no weapon but his sling — acting on the principle that victory in battle is determined by the range rather than the strength of weapons (and in this connection might be noted a tradition that he later taught the Judeans the use of bows and arrows in war).

Goliath, angered by this insult, swore at him, but David cried "Thou comest to me with a sword and with a spear and with a shield, but I come to thee in the name of the Lord of Hosts." At least that is what he should have said, whether or not he actually did. While still out of the range of the giant's great spear, David skilfully shot from his sling a stone which hit him in the forehead with force enough to stun him, and took advantage of his momentary discomfiture to kill him with his own sword. At this unexpected sight the Philistines panicked and ran. In those days battles were often determined by one army panicking.

This single combat did not end the war; there were later battles, including the Philistine victory in which King Saul lost his life. But it was the critical turning-point of the war. At that moment the Israelites were about to be deprived of all the fruits of their conquest of Canaan, both their land and their freedom. Their subjection to the Philistines is shown by the fact that they were almost completely disarmed, and that no smith was allowed in Israel. But from this moment the balance of power began to turn. Soon Israelites and Philistines were equal antagonists, and by the end of David's reign the Philistines had been completely defeated, and ceased to exist as a military power.

Old Testament scholars reject the story of the single combat as legendary, and their arguments are substantial although perhaps not compelling. One wonders how an event so spectacular and witnessed by the whole army could be fictitious. There is nothing miraculous or intrinsically implausible about the story. Goliath himself is historical, although he is said elsewhere to have been killed by somebody else. The Lord of Hosts as a name of God is characteristic of the old source. The irrelevant details of the brothers' scolding are unintelligible except as fact. Abigail's reference to slinging when flattering David seems a delicate allusion to some well-known event involving a sling. Rejection of the story implies the existence of some other notable victory by young David, inexplicably deleted by the editor, to explain the popular song, "Saul has slain his thousands, and David his ten thousands." But whether the single combat be fact or fiction, the historical significance of the defeat of the Philistines by the Israelites under David is the same.

We should not picture Goliath as a superhuman giant, as in Sunday School books, but as something like Achilles or Ajax, except that he fought on foot. The Philistines were related to the Achaeans in culture and probably in race, although they had adopted the Hebrew language of Canaan after their settlement there. To the smaller Semitic Israelites they seemed huge (just as, conversely, the Semitic Phoenician tin miners in Britain passed into legend as dwarfs), and their biggest soldiers seemed

gigantic. Their attempted conquest of Canaan was part of that world-wide expansion of the Indo-Europeans which was the greatest threat to the ancient civilizations. The Indo-Europeans conquered Europe, Asia Minor, Iran, and northern India. It is futile to speculate as to what might have happened had Goliath won. What did happen was that, by his single combat with Goliath — and this is equally true if the story be interpreted as a symbol for his continuing war against the Philistines — David turned back the Indo-European conquest from the Semitic world, where for the moment there was no strong power, and so saved the Semitic tradition from the destruction which overwhelmed the cultures which the Indo-Europeans did conquer, saved it to make its all-important religious, moral, and literary contributions to civilization.

Whatever doubts there may be concerning David's military exploits, there is no question about either the facts or the significance of his political accomplishment as founder of the Jewish nation. Judah had been one of the least among the twelve tribes of Israel; Joseph was the greatest; Benjamin had the king; and Levi, the priesthood. The Judean David of Bethlehem became leader of his tribe during the anarchy following Saul's death, gradually became stronger than Saul's heir Ishbaal, and after Ishbaal's assassination was recognized and solemnly anointed King of Israel. His first act as king was to conquer the ancient holy city Jerusalem, which he made his capital and where he installed the sacred Ark of Jehovah. He made Israel a significant military power between Egypt and Babylonia. His son Solomon built a temple for the Ark and made Israel a great power.

This military and political power, however, did not survive Solomon's death. When his son antagonized the people, they protested, "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David," and gave their allegiance to a new leader. The prestige of David, however, kept the Judeans loyal to his descendants, and Judah continued as a separate nation around Jerusalem. Israel had many dynasties; Judah, only one. When the Assyrians conquered Israel, but not Judah, in 722 B.C., the people were transported and disappeared from history — the "Lost Tribes of Israel." But the fate of the Judeans was different. In 621 B.C. the Law of Moses (what we now call Deuteronomy), with its dogma that Jehovah can be worshipped only at Jerusalem, was published and promulgated as the state religion. When the Babylonians conquered Judah thirty-five years later, the Judeans also were transported, but unlike the Israelites they had a national feeling based on their dynasty, their Temple, and their Book. They maintained their identity in Babylon, refused to

be absorbed, observed the Law, developed the Synagogue, and, after Babylon fell, returned to Jerusalem. When again conquered and scattered in A.D. 70, for the next two millennia, the Jews, though dispersed throughout the world and despite one of the most prolonged and cruel persecutions known to history, maintained their integrity as a great people, while their literature became the foundation of the religions of the West. Only last year, three thousand years after David's birth, they re-established their military power and reconquered the holy city. This great history was begun and made possible by David, who founded the Jewish dynasty.

The Psalms of David were certainly not all by David, and competent scholars deny that any were, pointing out that both the religious ideas, based on the teaching of the Prophets, and the literary style are different from those of David's time. Naturally the style of these hymns is different from that of Samuel or J, which are different types of literature, but Nathan's censure of David's adultery shows that ethical religious thought like that of the Prophets existed even then. The Psalms are traditionally associated with David, and some are explicitly attributed to him. There must be a reason for this. David appears as a minstrel and poet in the original Book of Samuel, and his poetic talent is shown by his beautiful lament on the death of Saul and Jonathan. It is possible that all other poems by this famous poet were lost and some by otherwise unknown poets attributed to him; but we may also agree with the Roman Catholic commission of scholars which concluded that, while it is impossible to prove that the Psalms were by David, it would be "imprudent" to deny that any, especially those specifically attributed to him, were. If some were by David, these were the earliest, and were the patterns for those written later.

The Psalms are accepted as canonical because attributed to David, just as the Law is accepted because attributed to Moses. They are, says Pfeiffer, "the voice of those humble believers whose virile hope, in spite of despair, and unyielding tenacity, in the midst of reverses, has kept Judaism alive and militant to the present day." But their significance transcends Judaism. The most spiritual saints, the most subtle intellects, the most simple-minded children all find inspiration in these magnificent hymns with their religious insight, moral integrity, and literary charm. Accepted by Jews, Christians, and Muslims as inspired by God, they are the great hymn-book of Western civilization, playing a dominant role in Christian liturgy and in the whole moral and religious tradition of the West.

The finest work of Christian architecture is the Cathedral of Chartres, renowned especially for its stained glass windows, and among these

the genealogical Tree of Jesse window, according to the French architect Viollet-le-Duc, is the finest of all glasswork whatever, and therefore the most splendid colour the world has ever seen, since no other colour can compare with that of translucent glass. The American historian Henry Adams, remarking that "a genealogical tree has little value, artistic or other, except to those who belong in its branches," points out that "the Tree of Jesse was put there, not to please us, but to please the Virgin."

For Jews there is only one dynasty. Hence the Messiah must be a descendant of David. Isaiah prophesied that "there shall come forth a rod out of the stem of Jesse," and Micah prophesied that from Bethlehem would come he "that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." The Jews at the time of Christ were expecting a Messiah from the family of David. Matthew and Luke traced the genealogy of Christ to David as evidence that he was the Messiah. Blind men seeking a miraculous cure called him "son of David"; the Palm Sunday crowds cried, "Hosanna to the son of David!"

Christians consider themselves the true Israelites and Christ the true Messiah. He is the descendant of David foretold by the Prophets, the man who is also God. The tree of Jesus shows the descent from Jesse, David, and Solomon to Mary and Jesus. The glory of the little boy who slew the giant is transmuted into the glory of God incarnate who has slain the Power of Evil, and David lives for ever in his resurrected Son.

GEORGE BOSWORTH BURCH

The words, "I am proud to be a German" or "I am proud to be a Jew" sounded ineffably stupid to me. As well say, "I am proud to have brown eyes."

Must I then join the ranks of the bigoted and glorify my Jewish blood now, not my German? Pride and love are not the same thing, and if I were asked where I belonged I should answer that a Jewish mother had borne me, that Germany had nourished me, Europe had formed me, my home was the earth, and the world my fatherland.

—ERNST TOLLER

New Books and Old

Shri-Krishna-Prem: A True Yogi*

HOW MUCH there is in this book! In the first place, it deals with a great Yogi, the late Shri-Krishna-Prem, whose two profound studies, *The Yoga of the Bhagavad-Gita* (first published serially in THE ARYAN PATH) and *The Yoga of the Kathopanishad,* are precious to many. Secondly, it is written with deep feeling and insight by one of India's leading poets and singers, Shri Dilip Kumar Roy, who shares with us the intimacies and correspondence of a life-long friendship. Thirdly, there are the enriching comments of Shri-Aurobindo, who was the author's own *Guru,* to whom he frequently passed on Shri-Krishna-Prem's letters, seeking guidance on the problems raised in them. Finally, there is a valuable Introduction by Smt. Gertrude Emerson Sen, granddaughter of the American philosopher, Ralph Waldo Emerson, describing the life of devotion lived at the Ashram at Mirtola for thirty-five years and Shri-Krishna-Prem's passing, in hospital, on 14 November 1965, with the simple last words, "My ship is sailing."

All this and much more. Those who know Shri-Krishna-Prem only through his writings will welcome the many details that reveal him as a person and show his progress on the Path. English-born, a brilliant Cambridge graduate, a fighter-pilot in the 1914–18 war, Ronald Nixon was for a time Professor of English Literature in the Universities of Lucknow and Banaras. Cultural India, however, did not suffice him; he was more conscious of her "historic role as God's playground — *Lilabhumi,*" and was moved "to affirm his abiding faith in the supremacy of spiritual values" by giving her his soul. So, having taken initiation in 1928 from a saintly Bengali lady, Shri-Yashoda-Mai, he renounced his career as a lecturer and eventually accompanied her to the Himalayas, where she had founded a Vaishnava temple and ashram near Almora.

Thereafter, life's whole meaning for him lay in utter devotion to Shri-Krishna. Almost at once, and completely, he attained the attitude of the *bhakta* and the disciple — "a rare achievement for the modern mind," observes Shri-Aurobindo. To take up all the golden threads of the mysticism that developed from it is impossible within this limited space, but the core of it all is unmistakable — self-fulfilment through self-giving. One who achieves this is raised high above all disputes (e.g. Vedānta *versus* Vaishnavism), since through such devotion illumination comes, revealing the unified reality beyond divergent doctrines.

For Shri-Krishna-Prem this was richly accomplished by his unfaltering devotion to "Thakur," as he called the Lord of the *Gītā,* and he had his reward not only in spiritual progress to the uttermost degree but in the form of various miracles and mystic experiences. Naturally, as his fame spread, many pilgrims sought the Ashram, and, increasingly, he was willing to meet and help them. But the service of the temple remained ever his chief concern, though let it be noted that he did not disdain more humble duties, for when the Brahmin cook one day departed, Shri-Krishna-Prem "took over," and that with great success!

A friendship begun in Lucknow, early in 1923, soon developed into a close union between two kindred souls, the flower of which comes to us now in

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**Yogi Sri Krishnaprem.* By DILIP KUMAR ROY. (Bharatiya Vidya Bhavan, Bombay. 261 pp. 1968. Rs. 15.00)

these Reminiscences and Letters so beautifully presented by Dilip Kumar Roy. Love and devotion breathe through all — human love enriched by "a sense of identity in the Divine," devotion to the *Ishta*, the personal deity, and to the *Guru* by whom access to that *Ishta* is obtained. There is much to be learned about the *Guru*-relationship from the letters that passed between Shri-Aurobindo and Dilip Kumar Roy, a relationship too often denied to Western aspirants, but one which the East has proved, throughout the ages, to be deeply protective, purificatory, and creative.

Read what is said of it on pp. 206–8. If it causes confusion to any, here is enlightenment. And this is but one instance of how the book we are considering can clarify the mind and warm the heart. Almost all the perennial problems are dealt with, not "studiously" but spontaneously in the course of loving correspondence on both sides, the Indian poet questioning, the English Yogi answering and illumining with the wisdom gained through his Krishna-guided insight and experience. His definition of faith goes to the heart of things; it is "the light which the higher personality sends down to the lower": there is much to ponder, too, in what he says of "the holy idol" (he himself always carrying with him an image of Krishna). As Dr. Haridas Chaudhuri points out in his Foreword, "In the eyes of love the image is one with the reality. ... a specific mode of manifestation of the supreme mystery," thus re-emphasizing that Shri-Krishna-Prem's whole philosophy was simply and purely *love*.

In case any reader be deterred by fear of sentimentality or of too much "sugar-icing of misty idealism" — Shri-Krishna-Prem's own words! — let him be assured that he has only to peruse the first letter to feel himself in contact with a thoroughly virile personality. It is no vague dreamer who can go to the root of things so penetratingly, be the subject *japa* or Hitlerism; social progress, Western medicine, or the power of the *mantra*. "Why," he asks, "confuse *mystical* with *misty*?" And his own answer is the explanation of his own sound judgement:

> *Mystical* knowledge is the *only* knowledge because it is the only *direct* knowledge. No dualistic knowing can be relied on. True knowledge comes from participation in the known and that is what is meant by mystical experience.

And far from being irrelevant it is but further proof of his integration to note how often in his letters "the healing power of laughter" breaks through. For Krishna-Prem, like the Sage of Pondicherry, held a sense of humour to be "the salt of existence." "Give up anything else you like," he tells his friend, "arguing, vistors, reading, writing — but if you give up laughing, I, for one, shall weep."

There is humour — may we say it? — in one aspect of the correspondence between philosopher and poet. The former, time and again, points out its private nature, and time and again the latter blithely disregards this. "O Dilip," comes one remonstrance, "you are incorrigible"; the letter, however, ending with, "My love to you always and inevitably in spite of the great mischief you have done in singing my praises all over India." What says the "incorrigible" on another such occasion? "I must apologize to Krishnaprem for publishing this letter, as he had asked me not to do so. But as it is so beautiful ... I have not been able to resist the temptation."

That he succumbed to temptation so fully in the end as to publish this whole book (having preserved the letters carefully and made notes, at the time, of many conversations), is something for which eager readers will not only forgive him freely but feel profoundly grateful. Through the text and through the photographs, the Ashram life and the faces of its inmates — that little closely-united group, which includes the poet who so delighted them with his

devotional singing — come clearly before us, and in addition to the two great studies of the *Gita* and the *Kathopanishad* we now have these much-to-be-treasured extras which Dilip Kumar Roy has garnered for us.

We receive them gladly, as an unexpected boon, and thank the friend whose companionship on the Ancient Path was, humanly speaking, the source of them. To him, in 1946, after reading the proofs of his *Bhagawati Katha,* Shri-Krishna-Prem wrote thus:

> It is a book which I am sure will be a joy to many who are looking for the eternal Star which may guide them in the stormy sea of our present world. ... Out of a matrix of the calm Upanishadic wisdom shines forth its twelve-petalled Lotus, the marvellous Lotus of the heart. May your book help many to perceive its gleaming beauty.

Surely these words are applicable to the present book also. The Star and the Lotus shine out afresh through the devoted life of a great Yogi, revealed by the poet and sweet singer who loved him.

JOAN N. BURNETT

Folk Culture Reflected in Names. By R. P. MASANI. (Popular Prakashan, Bombay. 120 pp. Received 1967. Rs. 15.00)

Man's onward march on the road of civilization affords good scope for research into his past. Personal names have been studied by the late Sir Rustom Masani as part of that search and he does not confine his attention to any single group or to a limited region. The entire world is his wide canvas.

At the outset, the fundamental question, "What is a Name?" is posed and answered. Time for naming the new arrivals, plurality of names, and their choice fill further chapters. The naming ceremony of the Hindus is a brief interlude to narrate the religious prescriptions. Then follow many chapters describing favourite names and those that are to be avoided. Prejudices against certain names, and customs and taboos associated with them, form the subject-matter of the concluding portion of this very interesting monograph. An intelligent index of topics is provided, but the books quoted in footnotes are not listed separately. The Foreword by Dr. S. M. Katre of the Deccan College, Poona, is an illuminating appreciation of Sir Rustom's effort and its place in anthropological studies.

Fear dominated many actions of man in his early stages, and names (as also art motifs) were meant to ward off possible dangers. Names to continue ancestor worship, and those to show respect for and connection with glorious heroes of the past, were also used, while those of unfortunate persons were not favoured. In some communities, the names of the Pandava princes are not preferred, as they were unfortunate throughout their lives. Yet there are others who adhere to them without any prejudice.

Variations in practices about names are as absorbing as are the similarities, and their study becomes of great interest. Man being the same wherever he is placed and whatever language he uses or whatever God he worships, his reactions to similar environments are bound to be similar. Sir Rustom in this study has already noted the common peculiarities of naming practices among many peoples of India.

Very interesting details have been narrated by Sir Rustom in this study of names. There are communities which use peculiar names for the snake or for any common enemy. In the Konkan region of Maharashtra, the snake will be referred to as the "animal, insect or worm" but not as "snake."

The practice of a housewife's not referring to her lord and master by his common name, as noticed amongst Hindus, Parsis, and Muslims of the orthodox type, is amusing. In these and other peculiarities associated with names of persons lies hidden the social history

of man and his effort to adjust himself to his environment in a changing world. To discover those aspects of history, it is necessary to gather first the facts, the relevant practices and their variations. That preliminary work has been well done by Sir Rustom in this handy book.

S. R. TIKEKAR

The Indian Muslims. By M. MUJEEB. (George Allen and Unwin Ltd., London. 590 pp. 1967. 75*s*.)

This remarkable book is a comprehensive study of the Indian Muslim community, to which its author belongs, portraying their life "in all its aspects, beginning with the advent of the Muslims in India." This was a formidable task to undertake, but he has devised an effective method of tackling it. Beginning with a chapter describing the main features of the social and administrative organization of the country under Muslim rule, he goes on to divide his material into three periods, and in each period studies under separate headings "othodoxy, statesmanship and administration, religious thought, sūfism [Muslim mysticism], poets and writers, architecture and art, and social life." Moreover, he discusses "only typical and significant ideas and personalities," chosen, in general, to show each period in the phase of its fullest development, and this brings the picture to life in a way which could not have been done had he dealt wholly in generalized terms.

The range of the book is so wide that few reviewers would be competent to make an expert judgement of all of it. But there seems no doubt that the author's claim in his preface to have attempted "a thorough study" not, indeed, "of all available sources" but of "an adequate number of sources" is fully justified. The result is that one reads with equal interest both in those fields where one has some competence and those where one has little or none. If the author writes of other themes as well as he does of Urdu literature, then the standard of the book is high indeed. Not all will share his judgements at every point, but his account of the Urdu poets is incomparably better than any other of similar compass that has yet appeared in English. And one is aware throughout the book of the sensitivity and thoughtfulness, the intelligence and independence of judgement, which anyone who knows its author would expect to find.

It is against this background of praise that two adverse criticisms may be made. It is difficult to understand why the author has chosen to treat in a single section the whole period from the dissolution of the Mughal Empire in the eighteenth century up to 1960. The traditional dating of the modern period from the defeat of the great revolt of 1857 seems to be a more useful one; for while British power in India was already firmly established a century earlier, it was not until after 1857 that it made a really profound impact upon the Indian Muslim community as a whole, and a different periodization would have reflected this more clearly. Secondly, one could have wished for a clear break at 1947, with a separate tailpiece for the period 1947–60; for up to 1947 the author's survey embraces the whole subcontinent, while from 1947 it covers the Republic of India alone.

But these criticisms seem minor ones when set against the impressive achievement of the book as a whole, and it is likely to remain a valuable work of reference for many years to come.

RALPH RUSSELL

Ideals and Realities of Islam. By SEYYED HOSSEIN NASR. (George Allen and Unwin Ltd., London. 184 pp. 1966. 28*s*.)

The world of Islam has now been subject, for more than a century and a half, and at all levels of life, political, economic, and social, to the formidable and unrelenting impact of Western civilization. Nowhere have the consequences of this impact been so fraught with uncertainties for the future as in the field of education and religion. The author of this work writes in the belief that the younger generation of Muslims, raised in a Western system of education, has all too often "no knowledge of the intellectual and spiritual aspects of Islam, and is completely defenceless before the onslaught of modernism." It is pre-eminently to this audience, in danger of estrangement from "the verities of Islam," that the present volume is addressed. The six studies here gathered together constitute an *exposé* and, at the same time, a re-affirmation of "the eternal truths contained within Islam."

In writing these studies, the author has drawn his material from the *Qur'ān,* from the Hadith, and from the traditional Muslim authorities. He has also made use — sometimes with critical reservations in mind — of the labours of modern Orientalists. Each of these studies is furnished with annotated suggestions for further reading.

To the professed student — as to the wider public — interested in the traditonal foundations of Islam and, perhaps more immediately, in the responses of Islam to the changing and challenging circumstances of the modern world these studies, written in a clear and concise manner, should be most welcome.

V. J. PARRY

The Gospel According to St. John. By DAGOBERT D. RUNES. (Philosophical Library, New York. 97 pp. 1967. $2.75)

If this small book fulfils its purpose of putting an end to the anti-Semitism that has marred the history of the Christian Church from the beginning, it will prove a great help in the promotion of inter-religious understanding and co-operation. But it seems doubtful whether it will achieve much unless the rest of the New Testament (and especially the other three gospels) are treated in the same way and everything suggesting anti-Jewish sentiment carefully expunged. And whether many of those who still read the Bible would be willing to have such an expurgated version put in place of the canon that has been revered by Christians as the Word of God for the last twenty centuries seems even more doubtful.

The work has been carefully done, so that it is not only whole incidents that have been omitted, but even single sentences such as the second half of Chapter VII, verse 1, which explains that Jesus stayed in Galilee because he wished to avoid Judaea where the Jews were looking for an opportunity to kill him. Longer excerpts include the cleansing of the Temple in Chapter II; the anger roused among the Jews by the breaking of the Sabbath and calling God "my Father," in Chapers V and VII; the further passage in Chapter VII (vv. 44–52) telling of the desire of some of the people to kill him; and a longer passage in Chapter VIII (11. 37–59), where Jesus is reported as having told the Jews that their father was the devil, a liar, and the father of lies. It is certainly difficult to believe that Jesus ever said such things and the New Testament would become a far more readable and credible document if all such passages were omitted. Those who feel thus will be grateful to Dr. Runes for this courageous, pioneering volume.

MARGARET BARR

The Ōkagami: A Japanese Historical Tale. Translated by JOSEPH K. YAMAGIWA. (UNESCO Collection of Representative Works: Japanese Series. George Allen and Unwin Ltd., London. 488 pp. 1967. 60*s*.)

Continuing its enlightened presentation of the classics of all nations, UNESCO has here issued the first complete Western translation of a famous Japanese work of but slight foreign fame. Nor is this lack of renown surprising: while interesting through its blending of Chinese historiography and the newer Japanese tradition of novel and anecdote, this eleventh-century product, in which two old men (aged 140 and 120) recount Japanese history from A.D. 850 to 1025, is far less universal in scope than, say, the long *Genji* novel of Murasaki. None the less, the highest praise is due both to the translation and to the vast erudition shown in the Notes and Appendices, which together occupy twice the size of the text itself. In the latter, oases of beauty are the numerous short poems quoted (usually the five-line type), especially those of Sugawara Michizane and Ki no Tsurayuki.

The device of two *raconteurs* is itself original (they are in a crowd waiting for a lecture on the *Lotus Sutra*), and sideline-references often have point (e.g., on painting, pp. 127-8; on calligraphy, p. 115, etc.). But the careers of the Fujiwara family, who supplied most of the chief ministers of the Heian epoch (794–1185), centring on the brilliant, ambitious, charming, and ruthless Fujiwara Michinaga, hardly provide first-class literary material. The reigns of fifteen emperors are also described in order, preceding the accounts of the Fujiwara ministers, of the Fujiwara family, and "stories of Ancient Times." Seven Appendices and a long Bibliography detail linguistic, textual, historical, genealogical, and other problems. Of great value are the references to Japanese poetic style, to the use of puns (e.g., pp. 309–18) and of the *engo* or "associated word," which develops "an image already begun through use of another syllable or word" (pp. 284, 316, 328 etc.).

The book is prefaced, and partly inspired, by America's Ambassador to Japan, Edwin O. Reischauer, himself a profound Japanologist with publications to his credit.

TERENCE WHITE GERVAIS

Malayagiri's Śabdānuśāsana with *Auto-commentary*. Edited by BECHARDAS J. DOSHI. (L. D. Institute of Indology, Ahmedabad. 19+563 pp. 1967. Rs. 30.00)

A glimpse into the history of grammatical studies in ancient India would show that the Sanskrit language exercised a strong hold on the imagination of learned men all over the country and saw the birth of new grammars which grew into systems eventually. Despite the first place assigned to the Pāṇinian school by one and all, in point of completeness as well as mastery of analysis, its declared affinities with the Vedic tradition challenged others belonging to the Jain and Buddhist traditions to attempt new grammars of Sanskrit. The contribution of the Jains in particular to the field of Sanskrit *Vyākaraṇaśāstra* is at once remarkable and significant.

If Pūjyapāda-Devanandin (fifth century A.D.) of Karnataka inaugurated a new school, Śākaṭāyana at the court of King Amoghavarṣa (ninth century A.D.) of Karnataka tried to outshine him with his own complete grammar of Sanskrit. Again we see an upsurge of grammatical studies in Gujarat of the twelfth century, with the polymath Hemacandra composing his *magnum opus*, viz., *Śabdānuśāsana*. All these grammars attempt to surpass Pāṇini in respect of comprehensiveness of treatment, popularity of method, with the least number of technical coinages, and brevity of compass. Yet it is a pity that they have

failed to attract general scholarly attention to the same extent as Pāṇini's school in modern times, their study being confined mostly to Jain circles.

Malayagiri's work, under review, is a noteworthy work in the above line of outstanding Jain Sanskrit grammars. His being a junior contemporary of Hemacandra, during Kumarapala's reign (p. 278), and also from Gujarat, makes Malayagiri's attempt at a new grammar doubly interesting. This is the *editio princeps,* and the learned editor has done his best to give us a definitive, scholarly, and critical edition. The long Appendix comparing the aphorisms of Malayagiri with those of Śākaṭāyana, Hemacandra, Jainendra, Kātantra, Candra, and Pāṇini in a tabular form will be of immense benefit to researchers in this vast field of *vyākaraṇa-śāstra.* A perusal of the carefully printed text would show that the author has aimed at brevity without loss of intelligibility. The shades of difference in meaning between forms like *sūrpa-nakhī* and *sūrpanakhā* (p. 83), *vadate* and *vadati* (p. 161), as also the formation of peculiar compounds like *dampatī* (p. 131), are brought out in easy *sūtras*; while the technical terms for parts of speech, conjugational moods, etc. are self-explanatory, unlike Pāṇinian formulae. The work is divided into five chapters: Introductory, Nouns, Verbs, Primary Affixes, and Secondary Affixes; with several subsections. The author has carefully summarized the basic rules from the unwieldy material of his predecessors. Though he owes a lot to them in matter as well as method, his rearrangement itself is something like an improvement.

The editor's scholarly introduction in English discusses the critical apparatus and Malayagiri's life, date, and works, and estimates his contribution against the background of other systems.

The quotation *eti jīvantaṁ ānandaḥ* (p. 92) ascribed to *Viṣṇu-purāṇa* is to be traced to an earlier source, viz., *Vālmīki-Rāmāyaṇa,* where it occurs more than once. While congratulating the editor on his able edition, may we hope that the L. D. Institute will take up a project of publishing Śākaṭāyana's grammar also, with *Amoghavṛtti,* and earn the gratitude of scholars?

K. KRISHNAMOORTHY

The Wind Obeys Lama Toru. By LEE TUNG. (Kutub Popular, Bombay. 191 pp. 1967. Rs. 11.00)

In this odd little work the author presents in fictional form the disquieting visions he has of the future of man on this planet. The "oddness" lies in the peculiar mode of the fiction — something that hovers between plain fairy-tale or fable and the satirical novel proper. If this may cause some initial bafflement to the reader it will also give him the thrill of the unusual, not to speak of the undertone of casual, playful improvisation which marks the narrative.

As a result of a great upheaval in the closing years of the twentieth century, the nations of the earth have dumped all nuclear weapons in the oceans, banned all armaments, erased all names and memories of the past, and regrouped themselves into giant federations with new names — Saloonia, Magia, Milloza — and even a new religion — "Bapookianism." Monarchy has come back. The stupidity of man, however, remains and and so do the political disputes, which have grown ever more childish though carried on with the help of the fantastic inventions of a couple of scientists under the patronage of these monarchs. The whole concentration is on population proliferation or its decimation, since that alone is the decisive factor in such a world.

And the inventions are uncanny — a fruit that abolishes all hunger, babies that grow from the ear-lobes of women, men growing female breasts, boys with locust hands, the "earth-worm" pill that produces babies by the hundreds and the

"sterility" powder that destroys with equal effectiveness. The climax of this fairly-tale political intrigue is reached when a deluge of animal life takes over from man and a few island-based survivors face the prospect of total extinction of the human race because of the continued use of "S minus 2" (sterility after two children). The final scene is laid on the roof of the world, where a few Lamas and scientists meet to decide how to save mankind with the help of still another formula. And Lama Toru, the Guru, shows how unnecessary it is to grieve at man's exit when crows should inherit the earth better, having made a better job of living than man.

The point is that when scientists will have reached a dead end tampering with the environment by technology they will turn to biology and tamper with organic reproduction. And that will be even more devilish a business. The *genre* is the same as the great work of a Swift or a Butler, without, of course, the genius. But the sheer sense of fun in devising the curious fable, as well as the few side-thrusts at science and politics the writer is able to put across, has its own claim to make on the reader's attention.

V. Y. K.

This Happened in Kashmir. By KRISHNA MEHTA. (171 pp. Reprint 1966. Rs. 2.75); *Towards a Better Life*. (269 pp. 1967. Rs. 2.00); *AIR Miscellany*. Vol. VI. (106 pp. 1966. Re. 1.75) (Publications Division, Government of India, Delhi).

Smt. Krishna Mehta was a witness to the tribal raids on Kashmir in 1947. The happenings described in this book are gripping and one is struck by the heights to which a man can rise during extreme distress on the one hand and on the other by the depth of human degradation. It is a book which might appear on the surface a mere description of events in Kashmir when it was attacked by Pakistan under the cover of Afghan and Baluchi raiders. Nevertheless once a reader starts reading this little book he cannot put it down unfinished because it is so human and so inspiring. Smt. Mehta has a philosophical attitude to life and in her charming style she has been able to scatter pearls of wisdom throughout the book. Some readers might think that the author has been too personal in her description because the whole episode is centred upon her family and her late husband. But I feel that through her personal experiences she has been able to give us a general picture of the happenings in Kashmir of 1947. She has rightly set near the end of her book these words: "Of such people, no writer or psychologist dare claim to have said the last word."

This volume, first published in 1954 by Signet Press, Calcutta, is a welcome reprint because it will enable people all over the world to understand the logic behind India's insistence that Kashmir should ever remain a part of our country.

The second book deals with the achievements of planning in India. In the first chapter it has been indicated that our democracy is such as demands the people's participation in planned progress. In subsequent chapters all sectors of planning are presented and facts pertaining to them are given in a human way. In other words, we do not find mere tables of facts and figures but we observe the human factor governing them. Take for example the facts about Indian education:

> The progress of education during the alien rule was, naturally, very slow. In 1947, after nearly 200 years of British rule about 12 out of every 100 Indians could read or write. Only about 35 out of 100 children between 6 and 11 years were attending schools. Middle schools enrolled only 1 child out of every 11 children in the age group of 11–14. (p. 169)

> Today 8 out of every 10 children under 11 years go to school. ... Overy 50 million children are now enrolled in primary schools as against 15 million in 1948. (p. 172)

In this manner this book gives us an idea of social and economic progress achieved since independence.

The *AIR Miscellany* is the sixth volume, in which selected English talks and features broadcast by All India Radio between May 1964 and April 1965 have been compiled under the following headings: On Nehru; Religion and Philosophy; History and Culture; The Arts and Literature; Science and Technology; Reminiscences; Humour, Sports and Wild Life; Politics and Government; Economics and Planning; India and China. In this manner a wide range of subjects has been dealt with by individuals who are competent and eminent in their fields. The *AIR Miscellany* volumes are useful publications and the only regret is the undue delay in issuing them. For example, this volume, containing talks and features broadcast between May 1964 and April 1965, was published only in December 1966. The Ministry of Information and Broadcasting should endeavour to bring out the subsequent volumes of *AIR Miscellany* at intervals of six months.

SITA RAM JAYASWAL

Pioneering on Social Frontiers in India. By CLIFFORD MANSHARDT. (Lalvani Publishing House, Bombay. 118 pp. 1967. Rs. 16.00)

Believing that India was uniquely endowed to serve as a bridge of understanding between the East and the West, Dr. Manshardt chose it as the country where he could best further his life-purpose, and, arriving here in 1925 as a missionary, he undertook with zeal the arduous task of social reform.

Dr. Manshardt's early experience in social work among immigrants in a South Chicago steel district stood him in good stead when he came to India; for he had learned that the most basic form of welfare work was primarily the improvement of physical conditions, stemming from a true understanding of the problems of the individual.

In the development of the Nagpada Neighbourhood House in one of the worst slum districts of Bombay, Dr. Manshardt found a constructive outlet for his concern about the social problems confronting the country. Later, in recognition of his organizing abilities, he was appointed first Director of the Tata Institute of Social Sciences.

In its early stages, social welfare work in connection with street begging ran into difficulties. Although there existed many communal charity trusts, and also private endowments for the feeding of able-bodied *sadhus,* there was no organized system of public welfare. This was due not only to communal feeling but also to the belief that more religious merit would accrue to the donor if the alms were given in person, even though this resulted in an increase in beggary. To quote the author:

> The orthodox religious leaders were more interested in perpetuating time-honoured practices, looking toward future salvation, than in seeking to provide a more satisfying life here and now.

A liberal outlook marks Dr. Manshardt's approach to all religions. Opposed on principle to proselytism, he pleads for an interpenetration of ideals, and, rejecting the view that religion is a system of beliefs, he holds that it should be regarded as "man's search after the good life."

ROSHAN KOTHAWALA

"Son of Jesus" — *"Sister Pauline at the Cross-Road"* — *"The Lean Lamb and Other Stories"* (163 pp. Rs. 10.00; 18*s*.; $3.00); *The Fisherman of Kerala"*

and "Bond of Blood" (128+73 pp. Rs. 10.00; 18*s.*; $2.50); *"Three Women Had Made Him a Saint" and "'I'm Polluted' She Told Him"* (104 pp. Rs. 8.00; 15*s.*; $2.00). All by JATINDRA MOHAN GANGULI. (East and West Publishers, Calcutta. 1967)

Jatindra Mohan Ganguli's stories are simply told tales of love and sadness, joy and depression, in the context of human relationships, marriage, friendship, and political intrigue. Each is pervaded by a common quality of quiet simplicity, a yearning for tenderness, and a deep desire for inter-personal understanding. "The Fisherman of Kerala" tells a deeply human story behind the 1957 election in that state. The author is at pains to point the moral that "power that comes by unholy means and is exercised in unholy ways is demoralizing. It aggravates selfishness, deadens human sentiments and curbs the spirit of fairness and justice." But I doubt whether the cause of understanding to which the author has devoted his talents is best served by asserting that Communists alone are guilty of "unholy ways and means": all religious and political systems are subject to such human waywardness and frailty.

BRIAN G. COOPER

Ends and Sayings

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

Periodically writers draw parallels between the later Roman Empire and our own age, and indeed, in the politico-socio-economic field they are often striking. In *History Today* (April 1968), Dr. Michael Grant, Professor of Humanity, Edinburgh University, and well known for his scholarly books on the classical world, writes:

> Throughout the Roman Empire, as in our own times, millions of people were tormented by the eternally topical problem: why does evil exist? ...
>
> Already amid the disruption of the third century A.D., it had needed exceptional faith to believe that a single all-powerful beneficent power was responsible for everything that happened, or even to conclude with any conviction that the battle between *two* powers, a good and evil one, will surely be won by the good. Amid the unspeakable horrors of modern persecutions dualism is even more tempting ... Personification of the powers of good and evil may be out of date. But the age when millions found it easy to believe that the two forces exist on more or less equal terms is with us once again.

His article "The Gods of Light and Darkness" (drawn mainly from his forthcoming book *The Climax of Rome*) is an interesting and skilful condensation of the history of the "dualist" religious beliefs, from a Christian viewpoint, though with a sympathetic tone. He traces the idea of the struggle between good and evil back to Egypt, twenty centuries B.C., and the Zoroastrian influence (though it should be noted that the polarity of spirit-matter, not a separate opposed duality, was the original concept). He points to the idea, common to Buddhism, Hinduism and gnosticism, that matter is "evil," imprisoning the soul in ignorance and sorrow, until through "knowledge" (*gnosis*) it redeems itself. He sketches the development of the inter-woven strands — Simon Magus, the Gnostics of Egypt and Rome, "Hermes Trismegistus," Mani and the "heretical"

Bogomils, Cathars, and Albigenses. In such a vast picture it is not surprising that some of his conclusions are controversial (e.g., that the esotericism, of which the New Testament shows signs, was a weakness the Church outgrew). What is significant is the cyclic interest focused again on this problem of good and evil. Though, in a smug, self-satisfied materialistic age, men do not question the why and how of life, sooner or later they must come to see that:

> The real evil proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity then alone is the true source of evil.
>
> —MAHATMA K. H.

The emotional pressure of the phrase "population explosion" has done much to strengthen the false picture of a world doomed to starvation unless birth control comes to the rescue. Yet Dr. V. Perevedentsev, a Soviet expert on population questions (*Literary Gazette*, Moscow, 20 March 1968), has expressed deep concern at the rapid decline in the birth-rate in Russia, which, if it continues, could bring profound social and economic problems within decades. Both birth-rate and population growth rate have dropped by more than half in the years 1926–66. In France, M. Debré, Minister of Finance, has deplored the current drop in the French birth-rate, and suggested increased allowances to encourage larger families (Nesta Roberts, *The Guardian*, 4 April 1968). A population of 70,000,000 would raise the standard of living in France. He brushed aside as fallacious the fear that thereby unemployment would be increased and national wealth diminished, since "there are more cakes when there are more cook apprentices to make them."

The threat of famine in the developing countries, on which the advocates of birth control base their case, is also negated by the majority conclusion of some 150 experts at a British Ministry of Overseas Development Conference at Cambridge (Cyril Dunn, *The Observer*, 7 April 1968). They condemned the commonly-accepted fears of massive widespread famine in the imminent future, since the likelihood of its happening was lessening all the time. Professor R. E. Robinson of Cambridge summed up when he spoke of the agricultural revolution, both in cultivation and marketing, now beginning in the "Third World." Mr. Dunn also reported another conference at Oxford. The "Fourth World" group, founded by John Papworth, discussed the menace of the domination of "Bigness" in government and industry, particularly in regard to India. The Group's aim is to disperse into smaller units the power now centred in disproportionately large units, thus spreading responsibility and control. Thus a balanced relationship between man and his environment could be achieved, and political sanity fostered in each inter-dependent group.

Mr. Dunn cited some points discussed — a starving world needs cheap hand-operated machines for extracting sugar from sugar-cane, not costly supersonic Concordes. Drought areas need the simple technique of plastic-lined holes in the ground for retaining rainwater, not immense spectacular hydroelectric dams that alter the whole ecology of the neighbourhood.

The vast machinery of government and technology has deadened people's interest into apathy. How can it be awakened? Jayaprakash Narayan spoke on the basic system of *Gram Raj* (Village Rule), already started in Bihar. The unit of power is the village, the collectivity of villages making up "Communitarian Democracy." Perhaps a partial parallel with such multiplication of local centres of self-energized responsibility and control in the West is in the growth of Civic Groups in Britain, springing up almost spontaneously in defence of the living values, the beauty and tradition of their city, town or village, against the depreda-

tions of merely commercial interests, or crudely insensitive "planners." They show what can be achieved by the refusal to be swamped by the bureaucratic machine, or by Big Business, but only when an active, yet patient and persevering effort is maintained for the real values of the environment.

Another stage towards the recognition of the wholeness of nature was reached, with the launching, on 27 March 1968, of the Conservation Corps Operation Habitat Rescue, jointly organized by the Soil Association and the Council for Nature. The Conservation Corps of the Council for Nature, with some eight thousand young volunteer helpers, has been working for eight years, mainly on nature reserves, to help maintain the natural balance of wildlife, carrying out a variety of practical tasks all over the British Isles, as well as having opportunities for the study of natural history, and the earth sciences. The greatest threat to the countryside, however, arises in the agricultural areas, from monoculture, mechanization, the systematic destruction of hedgerows, pollution of environment, and so on, and much of the work of the Soil Association has been concerned with educating public opinion on right methods of cultivation and soil conservation.

The linking together of the two bodies thus strengthens their complementary aims — conserving natural habitats and improving methods of husbandry. The Soil Association has been able, through the generosity of the Jack and Mary Pye Trust, to provide needed funds for the Conservation Corps's work, and, in turn, to enlist the active interest of young people in its purposes. The Council for Nature has lately had to turn away many volunteers for the Corps for whom it could not arrange tasks nor find equipment, because of lack of funds. Now it will be able to extend both its work and its sphere of action. Operation Habitat Rescue will start work on the Soil Association's own farms at Haughley, Suffolk.

Later it is planned to offer this service to Soil Association members farming in other parts of Britain and to extend the work to recreating wildlife environments on selected areas of wasteland (*Span,* April 1968).

As William Condrey writes, in "A Country Diary" (*The Guardian,* 6 April 1968):

These bits of wilderness will be welcomed by the farmers in question because Soil Association members believe in the wholeness of nature. For them it is not enough that a farm should produce food. It must be food produced in a healthy habitat. And the test, for them, is the close proximity of healthy communities of wildlife.